

This Book is Dedicated
to
My Life's Partner

APOLOGY

To those purists who would demand a full and more detailed history of the Khalsa in such a small volume and those who would wish me to exclude entirely criticism of historical figures I offer my sincere apologies. As the first is not practicable in the limited space provided so to my way of thinking is the second entirely unethical. In order to present a true picture before my readers I have spared no one—Sikhs Muslims Englishmen and Hindus have all come in for their share of criticism. To those who may resent it I would say *magna est veritas et praevalabit* !

Author

INTRODUCTION

Due to neglect on the part of the Cabinet Mission to make satisfactory provision for the Sikh Community in the future Constitution of India there seems to be a strong possibility of a clash between the Khalsa and the British. While that in itself is unpleasant enough to contemplate, there is also grave danger of such an agitation developing ultimately into communal strife, with consequent hardship and misery for all concerned. The object, therefore, of this Publication is to appeal to those responsible for the debacle to rectify their error while there is still time—time to retain harmony between the Sikhs and the British Government on one hand, and the various communities involved on the other. I feel sure that I am not alone in the wish that everything should be done to keep the Spectre of rebellion and civil war as far from this country as possible.

In this brief volume I have endeavoured to express an ordinary non-official Britisher's viewpoint with regard to a question which does not seem to have received the consideration it deserved. Had Lord Pethick-Lawrence and his colleagues sufficient experience of India to arrive at any decision independently of opinions expressed by Hindus, Muslims or British officials, they could not, I feel sure, have been responsible for a document which so entirely ignores the rights of this brave People. Furthermore, even with their limited

knowledge of Indian problems had they given the matter sufficient thought beforehand they must have inevitably realised that only bloodshed and misery could result from such step motherly treatment of a community noted for its high standard of courage and spirit of sacrifice. No one can afford to ignore the lessons of history yet this is precisely what the British Cabinet Mission has done.

Throughout the centuries many efforts have been made to crush the Sikhs and destroy them as a political and religious force—with what success we all know.

It is hoped therefore before it is too late some thing may be done to right this grievous wrong to give the Khalsa at least a portion of what is rightfully theirs not merely because of their past help and loyalty to the British Nation but because it is the only way of ensuring peace in India.

11th June 1946

The Author

FOREWORD

by

MASTER TARA SINGH

I have read portions of the Book "Betrayal of the Sikhs" The Author understands Sikh psychology as few foreigners do, and has well grasped the present situation. The Sikhs shall not submit to Muslim majority rule. There are heavy odds against the Sikhs, but everyone believes that he can repeat past history.

The Members of the Cabinet Mission remark in their statement "Since we were greatly impressed by the very genuine and acute anxiety of the Muslims lest they should find themselves subjected to a perpetual Hindu majority rule

This feeling has become so strong and widespread amongst the Muslims that it cannot be allayed by mere paper safeguards. If there is to be internal peace in India it must be secured by measures which will assure to the Muslims a control in all matters vital to their culture, religion and economic or other interests."

There is no doubt that the Cabinet Mission has rightly judged Muslim feeling, but they have failed to understand that the Sikh anxiety is even greater, lest they should find themselves subjected to a perpetual Muslim majority rule. This may be the cause why Sikhs have been utterly ignored, or the Cabinet Mission may have believed that the Sikhs were unable to disturb internal

peace while the Muslims were

So the course left for Sikhs is to prove their very acute and genuine anxiety and further that there can be no internal peace not at least in the Punjab unless some effective power is given to the Sikhs to defend their culture religion and economic and other interests

I know the Sikhs are running the greatest risk against heavy odds but the alternative for them is sure death I am in the situation of a man on the top of a tree with a number of cobras coming up to attack me There appears no escape what should I do then? If I jump off the tree I die without giving battle to my poisonous enemies so I decide to fight with the tiny twigs I can break off the branches round me But lo! there comes the Angel from Heaven and I am saved! I believe in God and I remember many miracles which He performed at critical moments in my life I trust Him and with this faith in my heart I jump down this ravine in the dark The Khalsa Panth is in danger but it is His Panth and He can do wonders

The Sikh position has been finally liquidated in the proposed constitution

I have not the least doubt that we shall perish under the Government to be established in accordance with the Scheme of the British Cabinet Mission Why should we accept this Phthisis? Are we cowards who fear to die a few years earlier? If die we must we shall certainly die the death of Sikhs! We are no fools and no cowards to meekly submit to the slow death proposed for

us, we prefer the death of a warrior Guru Gobind Singh always prayed for death on the battlefield by the arms of the enemy.

But I know the Khalsa will rise again with the blessings of its Martyrs Sikh History will repeat itself once more.

I am thankful to the Author for putting the Sikh case from the Englishman's point of view, but it may not appeal to the English politician who know how to use other nations and communities in time of need, and throw them overboard when it suits his imperialistic policy

I have my claim upon my right to live The Muslims claim to be a separate nation So they are aliens to us. When has a nation willingly submitted to the rule of an alien nation? No nation will submit to another merely because the latter has more men in it. Can the English yield to the Russians merely because the latter are more numerous? We must live and we cannot live under Muslim majority rule If my argument does not appeal to the English or the Muslims, it appeals to the Sikhs and shall appeal to the World when it is advanced with sufficient determination.

I am certain the Khalsa will live to serve the Country and Humanity. The Khalsa was born to serve Humanity and it has not outlived its utility The Country and Humanity need it at this critical juncture more than ever before.

Amritsar

Tara Singh

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THE SIKHS AND PAKISTAN

The All-India Muslim League has accepted the British Cabinet Mission plans for the future government of India, in spite of the fact that, ostensibly at least, the Mission has expressed its opposition to Pakistan, and refused to consider a separate Muslim State. Yet Pakistan was, and still is, the sole basis for all League politics, the rock bottom on which is founded every tenet of their political belief. Why then acceptance of a plan which, on the face of it, refuses to consider Pakistan as a practical proposition? The answer is not far to seek for those who study the Plan in detail. Members of the League Working Committee believe that, even if this has not been put in so many words, their demands have in fact been met, and that the Plan contains a potential if not an actual framework on which to build in order to achieve their ends. The Sikhs are the only great community whose demands have been rejected altogether.

Qaid-e-Azam Mohammed Ali Jinnah has been described as the man who put Muslim India back on the map of this Country, and it should be quite clear at the outset that I have nothing but admiration for this great leader of the Muslim people. More than any other person he has helped to prevent Islam being drowned in what Mr Suleri describes as the "all-embracing and all-resolving sea of Hinduism." I have no quarrel, either, with his desire for Pakistan—a separate Muslim State

free entirely from the fear of domination by any other class or community But and this is very important, where should Pakistan begin and end and if once obtained can Mr Jinnah guarantee that he will be able to hold his Pakistan together as an independent state? I doubt it but let us however look into the matter more closely Primarily it appears Mr Jinnah's Pakistan is composed of two zones North west and North east The first to include the North West Frontier Province Sind Baluchistan and the Punjab while the second would include Bengal and Assam This volume is not concerned with the general practicability of the Pakistan scheme but if it were the first question I would raise is how Mr Jinnah proposes to persuade Abdul Ghaffar Khan and his Congress Muslims in the Frontier Province to enter the Pakistan fold and secondly how he proposes to prevent his North Eastern area from being overwhelmed altogether by the communities surrounding it I am concerned only with the rights and wrongs of the problem *as it affects the Sikhs* and whether in fact the Sikhs will ever let such a state come into being

Mr Jinnah claims for the Muslims the right of self determination as a nation and asserts that this is their birthright Perfectly correct and laudable in every way, but are the Sikhs also not entitled to self determination as a nation? Are they not as virile as civilised and as capable of governing themselves as a separate nation? Are their traditions not as good in every way as those of Indian Muslims? Above all have they not as much reason to fear domination by Muslims as the latter

had to fear domination by Hindus and Sikhs ! Mr Jinnah is a farsighted, unprejudiced statesman, who has shown himself free from religious bias insofar as his position allows him to be so, and I have no doubt a Pakistan run on the lines laid down by him would be a model of religious tolerance, where every person would be free to worship as he wished in accordance with his own tenets. Who is to say, however, to what extent Mr. Jinnah would control the destinies of such a state, assuming of course that it ever comes into being ? Mr. Churchill did more for England during the critical years of the War than any other Englishman, but as soon as the crisis was over he was removed from authority and relegated to comparative obscurity ! Who will say that this fate will not overtake the Qaid-e-Azam, who is after all an older man than Winston Churchill ? But even if Mr Jinnah were to retain the coveted position as Head of State in a Pakistan of his own creation, would he not have advisers, and cabinet ministers and countless other officials to assist him in matters of administration ? Would it not be inevitable that many bigoted men with a strong bias against Hindus and Sikhs should find their way into such positions ? The fears of Sikhs would then indeed be justified, and with considerable reason. Say what you will the history of many Islamic powers does not show a high standard of tolerance for the peoples of other religions, whether these be Christians, Hindus, Sikhs or Jews. Even in Egypt at the present day it is asserted that pressure is being brought upon Copts to relapse to Mohammadanism. The lessons of Armenia and Spain

are still before us and above all in India we remember Mahmud and Aurangzeb. Consequently there are some grounds for the Sikh fears of domination and these are not entirely illogical.

Pakistan is to include those areas with a predominantly Muslim population and the Punjab is asserted to come under this category. Actually, however, it is only the northern and western districts which have a predominantly Muslim population while the Centre is about equal. The Eastern Districts of which I will name but a few are predominantly Sikh or Hindu. I have no wish to produce a text-book full of boring data so will content myself with mentioning those facts which must be self-evident to any normal person. Ludhiana, Ferozepore, Rohtak, Gurgaon, Hissar, Simla and Kangra undeniably come within this category to say nothing of the powerful Sikh States situated within the orbit of what we know as the Punjab—Patiala, Nabha, Jind and Faridkot with their Sikh armies who gave a good account of themselves in the 1939-46 war. Are these to submit quietly to inclusion in Pakistan and if not then what is to be done with them? On the other hand it seems Mr. Jinnah envisaged some minor adjustments to the present boundaries of the Punjab. If so does he propose to exclude the Districts and States mentioned above and should he do so then what is to be done with them? If you admit their right to be separated from Pakistan you automatically admit that grounds exist to create a Khalistan or independent Sikh State. If on the other hand Mr.

Jinnah denies the right of self-determination to those areas which are predominantly non-Muslim, how can he claim the application of the same principle to the Mussulmans? Clearly the whole question boils down to this. If Muslims are entitled to Pakistan on those areas where they predominate, then equally the Sikhs are entitled to their Khalistan where they are in a majority.

The whole question is fraught with many difficulties and only time will produce a satisfactory solution. Much can be said for the Hindu and much for the Muslim point of view, *but nothing can be said for the view that does not recognise the right of the Sikhs to self-determination*, if once you allow that right to any other community. You may safely neglect the claims of Anglo-Indians, Parsees and other Classes, but no one should be so foolish as to imagine that the Sikhs will *allow themselves to be neglected*. The fallacy of "counting heads" must be obvious anywhere unless one is counting sheep, where all are of equal courage and stamina; it is futile, however when you count a flock which contains sheep and horned goats. Equally such a principle would amount to a fallacy also in the larger orbit of world politics—Belgium would receive less consideration than Nigeria. Yet this is what the Members of British Cabinet Mission have been guilty of, and consequently a very dangerous situation has been precipitated. With the exercise of a little statesmanship such a debacle could have been avoided, and may be yet it is not too late. Let us sincerely hope so.

It will probably be asserted that I have been ready

enough to criticise the Cabinet Mission but that no really constructive suggestions have been put forward. Such an assertion would not be quite correct however because I have emphasised the grounds for Khalistan if once you agree to Pakistan. Whether the Sikh State is to be created between the Beas and the Jumna or in any other area must be left to a Commission appointed for the purpose—not a commission be it noted of politicians who know nothing whatever of India but of those with many years experience in administration in the Punjab. It might be presided over by a retired Punjab Governor and should contain only those be they Europeans or Indians who are absolutely unbiased in the matter.

The present situation as understood by the average Muslim and the average Sikh is that neither community will be content with less than the whole province. May be the leaders have different views but if not then they will have to come to a more reasonable frame of mind and whittle their demands down considerably. Should they still be unprepared for compromise then there will indeed be bloodshed and only Providence can say who will rule between Peshawar and Delhi. It may be Mr. Jinnah it may be the Khalsa or it may be even Afghanistan if the first or the last then you have the lessons of History before you from which to make a study. May be the story of Maharaja Ranjit Singh will repeat itself all over again.

“ Agar Na Hota Guru Gobind Singh To Sunnat Hoti Sab Ki ”

So wrote a famous Mohammedan many centuries ago—if it had not been for the opposition encountered from the Sikhs under the leadership of Guru Godind Singh, all India would have been circumcised, i.e. converted to Islam. This was a striking admission coming from a member of the people most noted then for their hatred of the Khalsa, and we may be sure it was intended in no way as a compliment. But a compliment it was—more it was a shining tribute to the gallantry of that handful who endured every form of oppression and torture rather than surrender the glorious heritage bequeathed to them by Guru Nanak, the Founder of the Sikh religion. Though miserably few in numbers they dared to oppose the armed might of the great Moghul and other successive Empires because they wished to be free to worship in their own way, and maintain their own culture. There is a parallel to be drawn between this great struggle fought by a gallant little people against mighty odds, and that more recent one fought by the people of Britain against a numerically stronger, entirely ruthless foe. Then, as in the Battle of Britain, no form of warfare was barred, no cruelty too fiendish to inflict on members of the weaker side, whether soldiers on the field or women and children in

the homes. Then as now the battle was for freedom for the right of every man to be free from the terror of militarism and religious or irreligious oppression for the right of self-determination.

That oppression started long before the time of Guru Gobind Singh is however clear and in the time of the rebellion of Prince Khurram against his Imperial Father Jehangir we find Guru Arjan being falsely involved as a result of which he was arrested and tortured to death. This is not a history of the Sikhs but it would not be out of season to trace their origin and the causes which led to the existence of this now World famous religious sect.

The Sect was founded by Nanak who was born at Nankana Sahib near Lahore in the year 1469 and was originally in the nature of a protest against certain unalterable conventions in the orthodox Hinduism of those days. The Guru found that his people were losing their religion as well as their culture and so far from retaining the self respect for which residents of the Punjab were once famous they were in danger of receding towards the practices of the dark ages. During raids by the fierce Northerners they were content to see their womenfolk carried off to Ghazni and other places and to have their children murdered before their eyes without lifting a hand to save them. Above all Brahminism seemed to do nothing to lift the people from the depths to which constant invasion had reduced them. More the Brahmins were themselves oppressors of the poor and their practices were by no means above

criticism. The Holy Guru taught of the fatherhood of God and the brotherhood of man without distinction of caste or creed, of virtue in this world as being the only true way to Salvation in the next; and, as is very unusual in the case of reformers, he was honoured by those Brahmins whose teachings he opposed. This is a great tribute to the man who discouraged belief in a multitude of deities, and who always fought to remove the barriers of caste. His disciples increased daily but, though basically their purposes were non-military, they were soon to experience that intolerance which was eventually to force them in sheer self-defence to assume a martial character. In those days the state of the Punjab was indeed pitiful for, lying as it was right across the path of every conqueror who wished to enter the Country, the people were preyed upon by every desperate adventurer from Afghanistan or Central Asia who wished to carry his arms into India. That the Khalsa built a solid, impenetrable barrier against such invasions will be seen later, and the credit for this must to a great degree go to the Holy Guru Nanak.

There were ten Gurus in all. The fifth, Arjun, built the Golden Temple at Amritsar, and placed therein his Holy Granth, which was in effect a Bible to the Sikhs, or to be more precise it represented to the Sikhs what the Bible is to the followers of Christ. He was arrested, however, by the Muslim Emperor and done to death. The next Guru, Hargobind, accordingly started organizing the Sikhs for war and they had many skirmishes with the Mohammedan Imperial Armies. He

fore saw that only by living with swords in their hands could the Khalsa hope to escape extinction in those days of fanaticism and it appears that the matter was about evenly balance between the rival armies. This was not however due so much to the strength or organization of the Sikhs as to the fact that the Emperors were busy elsewhere and do not appear as yet to have considered the Sikhs a danger. Oppression there was in the days of Shah Jahan but it was not till Aurangzeb ascended the throne that there was started a real crusade against the disciples of Guru Nanak.

After the time of Hargobind who was the sixth Guru until the death of Teg Bahadur at the hands of Aurangzeb's minions there was comparative peace but when the head of his Father was brought to the nine year old Gobind by a Ramgarhia Sikh he decided to organise the Khalsa for vengeance against the oppressors. It was in his time that the brotherhood of Sikhism was transformed into the Khalsa —the Army of the Free distinguished by their observance of the five *kakkas* (Ks) coupled with a distinctly military method of existence. The *Kirpan* (sword) *Kach* (Under wear) *Kara* (Steel Bangle) *Kesh* (Long Hair) and *Kangha* (Comb) are the outward signs of the outward cleanliness of body and mind which distinguishes each true member of this militant community.

In spite of all that the Khalsa had suffered at the hands of his Father Guru Gobind Singh was prepared to assist Bahadur Shah the son of Aurangzeb in order to gain his throne on the death of the old Emperor.

The Guru's forces gave him vast assistance, but eventually appear to have gained little from this alliance, and his death may have taken place as a result of it. Many were the bloody insurrections and the equally bloody suppressions inflicted on the Khalsa in which time after time it appeared to have been wiped out, always, however, to revive as a force to be contended with. Guru Gobind Singh's two sons, mere boys, fell into the hands of the Muslim Governor of Sirhind, and were cruelly put to death.

Guru Gobind Singh was stabbed by a Pathan while at the Camp of Bahadur Shah in the Deccan, and died in the year 1707. It is not clear why he was assassinated, but it might not be unreasonable to suppose that the new Ruler might have wished to get rid of an embarrassing ally. The act may on the other hand have been the work of those who foresaw too much influence being wielded by the Leader of the Khalsa.

Though much had been done to reorganise the Sect by the tenth Guru, and though their alliance was considered to be of sufficient importance to be sought by Bahadur Shah, they were scattered and badly armed as compared with the Imperial Armies. The Subedars (Governors) of Lahore, Sirhind and other places still pursued their policy of murder and torture of the members of the new community wherever they could be found. Whatever may have been their feelings in the matter, the Sikhs were in no position to offer any resistance to the Armies of Nadir Shah, and though any attacks on the Emperor at Delhi

would be welcomed by them it is fairly certain that, had they been in sufficient strength to do so they would have opposed his advance through the Punjab. That the position had changed somewhat by the time Ahmad Shah Durani came to India in 1760 will be seen from the fact that Sardar Jassa Singh of Kapurthala and others gave battle to him on more than one occasion.

After Guru Gobind Singh the next great man to come on the scene was Banda Singh called Bahadur (brave) by the Sikhs. This it seems to me is a term that could equally have been applied to countless other members of the Khalsa but that they chose to restrict its historical application to one man alone is indeed a very great tribute to his personal courage and leadership. One thing at least is certain with regard to Banda Singh and that is History has taken insufficient note of his efforts to organise the Khalsa against oppression by the Delhi Emperor—from the death of Guru Gobind Singh till his own execution by the most ghastly tortures imaginable. Banda Singh's existence was one terrific struggle for the freedom of his people. He entered the Punjab alone and so poor that he could hardly afford any clothes to his back. He had to be continually on the alert to avoid capture by Imperial troops but his personality was so astounding that many people even non Sikhs flocked to his assistance. His first attack was on Sonapat which fell easily and then he decided to take Samana which housed both murderer of Guru Gobind Singh's sons as well as the murderer of Guru Teg Bahadur. Samana was both rich and well fortified but

it fell before the fierce attacks of the Khalsa, and then began a revenge for the countless years of misery and oppression which the Sikhs had suffered. The population, mainly of Syeds and Moghuls, were practically put to the sword, and it is said that ten thousand persons perished. Not till the City was in ruins and till the drains flowed with the blood of their enemies did the Khalsa leader restrain his men. Shahabad, Sadhaura and Rupar all witnessed victories of the poorly armed Sikhs against imperial armies made up of veterans with many years' service. Then came the turn of Sirhind, and Wazir Khan, the Governor, took every step to meet them. As was usual in such cases, he first of all declared a 'Jehad,' (religious war) against the Sikh infidels, and when the cry "Islam in danger" would be raised many fierce enthusiasts would flock to his banner. He collected artillery, cavalry and huge stocks of lead and powder, and enrolled thousands of additional troops under his command. From near and far great numbers of Ghazis or religious warriors flocked together, but nowhere as yet does it appear that the Emperor at Delhi sent troops to his Governor. Wazir Khan's troops were all well armed and well mounted, whereas it appears Banda Singh had no artillery and his men were armed only with bows and arrows. It was the same story of the Irish K&em all over again, and disaster was certain sooner or later. Fierce courage and burning religious enthusiasm may prevail for a time, but inevitably superior training, armament and numbers must win the day. But this was not to be yet. Wazir Khan

attacked with twenty thousand men and in the first onslaught at least one third of the Sikhs were destroyed or took to flight soon after one thousand men under a treacherous Hindu deserted and it seemed now that nothing whatever could prevent a resounding victory for the Muslims and complete extermination of the Khalsa. But Wazir Khan had counted without the terrible bravery of those men fighting to destroy the very place where the two young sons or their beloved Guru had been tortured to death. Sadly outnumbered only half armed and with little military organization they rushed on the front ranks of the Muslim Regular Army. Hand to hand they might have been stopped by the bayonets of Turenne's or Eugene's armies and undoubtedly they would have broken on a British square but no Asiatic force then known could hold a charge of the Khalsa. Led by Banda Singh and shouting *Wah Guruj ki Fateh* they even killed some elephants in Wazir Khan's army with their swords they swept through the front ranks of his army and within a few hours the Sirhind Force was in full flight. The slaughter on both sides was terrific, but only a few of the Muslims escaped to tell the tale. They were pursued to Sirhind itself and though the City offered some resistance it was taken and put to the sack. Terrible indeed was the revenge executed on the Mohammedans of the City but some of it at least was spared on the intercession of some of the inhabitants.

Such victories were followed by others but at last the Emperors of Delhi and their Governors at Lahore

were forced to take a hand. It does not appear that Bahadur Shah at least was very successful, but in the reign of Farukh Seer the situation assumed a different complexion altogether. It was inevitable that when once the well-organized and well-armed forces of the great Empire moved against the ill-armed and badly outnumbered Khalsa, that only disaster could result. Finally in 1715 the armies of Abdus Samad, *Subedar* of Lahore surrounded the Sikhs at Gurdas Nangal, a village near the present town of Gurdaspur, and, though the defenders were poorly armed, half starving and in vastly inferior numbers they put up a gallant defence indeed. Finally, reinforcements were requisitioned by the Governor, Abdus Samad, and with an army of about thirty thousand men, he attacked the defenders who numbered not more than a few thousands. Nevertheless they still held out. All living creatures in the village were killed and eaten, and then the Sikhs were driven to the extremity of eating the bark of trees and such grass as they could find. Still, however, there was no question of surrender. They became so weak from hunger and sickness that they could no longer stand upright or lift their arms—nevertheless the attackers do not seem to have been keen on an assault, till eventually the gates were opened on the promise of Abdus Samad to intercede with the Emperor for the Rebels. This promise was never kept, however, and those who were not subsequently taken to Delhi to be executed by torture with Banda Singh himself, were butchered there and then.

With the expansion of Mahratta Power the Moghul Empire began to break up and the Sikhs were to a certain extent delivered from the atrocities which had been perpetrated on them for many centuries. The Khalsa formed itself into a powerful association of Sardars mainly however in the area known as Sirhind—roughly between the Sutlej and Delhi. There were however powerful Sikh Chieftains also between the Sutlej and Lahore but in the main their greater strength was further towards the Indian Capital. That there were alliances is true but it was not till a hundred years after the death of Guru Gobind Singh that the great Khalsa federation under Maharaja Ranjit Singh came into being. Because lack of cohesion existed however should not for one moment lead anyone to think that the different leaders were incapable of combined action. Whatever else they did they were intensely patriotic and actuated with a feeling of common loyalty to the Khalsa. They could and did on occasion combine to oppose armies sent from Kabul and elsewhere against them.

Finally in 1780 was born the man who was to organise the Khalsa *misl*s and lead them to victory on every side the man who himself famed for his bravery was to teach the World how formidable a force the Sikhs could really be. Ranjit Singh the Lion of the Punjab. Before his death he was master of the country from Delhi to Peshawar from Kashmir to Dera Ismail Khan and even extended his sway up to Kabul itself. *Had the British not been there before him it is more than probable that he would have annexed the Sud*

up to Karachi also

During the time of the great Maharaja there had been no clashes between the British and the Sikhs, but after his death the situation changed somewhat, and those in power at Lahore decided to attack, with a view to driving English and Hindustani forces out of Sirhind and the Cis-Sutlej States. A large army crossed the Sutlej at Firozeshah on 22nd December 1845 and hurled itself on our armies encamped there. There was a fierce struggle in which we were almost beaten several times, but eventually succeeded in capturing the Khalsa entrenchments. Even then we would have suffered annihilation but for the fact that Tej Singh, who brought up about thirty thousand fresh, well mounted, the well aimed men to reinforce the Sikhs, did not attack at all. It is said that this individual had been "bought" and that there is documentary proof to this effect, but be that as it may, British Arms were successful and the Sikhs retired. Gulab Singh, an ancestor of the present Kashmir Maharaja was then the chief minister at Lahore, and history could show fewer men on whom less reliance could be placed. It has been openly repeated again and again that he sold the Sikh confederacy. The battle of Sohraon was fought some months later again on the British side of the River Sutlej, but this time it was the latter who attacked. The Khalsa armies entrenched themselves in strength and repeated artillery barrages failed to dislodge them, and then it was decided to attack the Sikh positions with cavalry, and infantry with fixed bayonets. The Hindustani sepoys were frightened

of the Sikhs at close quarters and were of little use but it was a British Cavalry Regiment that immortalised itself in that battle. Again and again the 3rd Dragoon Guards charged into the mouths of the Khalsa guns and again and again were driven back with terrible loss. But they always came on and it is doubtful if even the Charge of the famous Light Brigade deserved more praise than this gallant action in which the regiment lost so many men. The Sikhs had half their army on the Punjab side of the Sutlej and half over the river on the British side. After repeated attacks by British units they started to retreat over the bridge. They were unable to use their artillery posted at the rear to the fullest extent for fear of hitting their own comrades so they were compelled to withdraw their advanced troops. Then occurred the greatest catastrophe of the day and that which was to give an outstanding victory to the British. While fully loaded with the retreating army the Sutlej Bridge broke down throwing thousands into the river. British artillery came into action and mowed down the helpless wretches in the water and clambering out of it. Subedar Sita Ram a Hindustani Officer who was with the British Army states in the Urdu version of *Khwab o Khayal* that the slaughter was frightful but not one of the Sikhs asked for mercy and later on the Khalsa fought as no man ever did in India before. The quality of resistance experienced from the Sikhs was higher than the British had ever met in India before even from the Gurkhas.

After annexation Culab Singh was made Maharaja

of Kashmir by the British on payment of a nominal sum of money. This in itself seems suspicious and gives some credence to the familiar assertion that he, as well as Tej Singh, was a traitor and sold the Khalsa.

That the Sikh armies were by no means crushed is proved by the fact that three years later they were in arms once more against us, and they seized many places of importance such as Multan, Attock and Peshawar. The English were badly mauled at Ramnagar, Sadulpur and at Chillianwalla. The latter in fact was almost a very serious disaster, many colours were lost, and many regiments disgraced themselves. There was an outcry at home and in many parts of India resulting in the Commander, Gough, being replaced by Sir Charles Napier. Eventually Multan was taken and the new Commander was able to concentrate large forces on the Chenab, where resulted finally the battle of Gujrat. Here the Sikhs suffered their last irrevocable defeat, and Peshawar as well as Attock were taken soon after.

From then onwards dates a record of unparalleled service to the British Crown, and few indeed are the instances which show treachery or disloyalty on the part of this great Community. Wherever in the East, and very often in the West, a British soldier has been in action, there also were to be found his Sikh comrades, ever loyal, ever courageous and ever ready to give their life's blood in the Common Cause. From those days in 1857 when nearly all India rose against us and massacred as many Europeans as were defenceless, the Sikhs have always been on our side. Whether at Delhi or on

the plains of Flanders in Salonika or in the Islands of the Pacific they have covered themselves with immortality in our service

Surely therefore we cannot be so ungrateful as to forget them to forget the services which saved so many British men and women in the past, to forget that without them in 1857 there would have been no recapture of Delhi nothing but sheer stark disaster to British arms and consequent violation and death to so many British women and girls If we do forget and permit the Sikh to be consigned to economic and political oblivion I do not think any self respecting Englishman will ever again be able to look a Sikh in the face or shake his hand in the way only honourable friends can understand

COURAGE IN ADVERSITY

Of all the great Kings who have flourished in this Country from the earliest ages until the present day, few have been the subject of such diverse criticism as Alamgir, otherwise Aurangzeb. Descended from the Turkish family of Baber, the members of which had ruled India as Moghul Emperors for so long, he was the son of Shah Jahan, whom he succeeded in 1658. Many Muslims will say that Aurangzeb was a good ruler and in fact the greatest of his line, but others disagree and claim the reverse to be the case. History, however, is the best judge of his greatness or otherwise, and I leave discussion on his merits to those Muslims who admire him, and those who, on the other hand, consider that his intolerant methods led directly to the collapse of the Empire. Any comments which occur in this volume have been introduced therefore only to show how far his policy affected the Sikhs, and not in any critical or deprecatory spirit. That he made the greatest efforts to destroy them is certain, but on the other hand Jehangir, Shah Jahan, Farrukh Seer, and even Ahmad Shah Durani, also sent armies against them. Other kings and Emperors were equally determined to destroy them forever as a people, unless they were prepared to abjure Sikhism and join the fold of Islam.

It was not till after the murder of Arjun, at the instance of Jehangir, that the Khalsa became animated

with wrath against the Oppressor and the hitherto peaceful disciples of Guru Nanak were transformed into a fighting sect prepared to defend themselves at any cost. Oppression in all its force did not however commence till Aurangzeb revived the tax on infidels i.e. Hindus and Sikhs and till he commenced their entire exclusion from public appointments. The destruction of shrines, their arrest and death by the most cruel tortures, even the murder of their women and children were part of the measures put into force against them. Unbearable oppression drove them to rebellion again and again only to have further measures introduced for the complete destruction of the community and everything it stood for. The Golden Temple at Amritsar was levelled and the precincts of holy places used for brothels and nautch parties, horses were stabled where the Sikhs wished to pray. The soldiers of the Empire had orders to kill them singly and collectively, men, women and children, old and young alike wherever they were to be found. Right loyally too did they carry out these orders and singly and collectively they attempted the total extermination of the Khalsa. They were butchered at Delhi, at Gurdas Nangal, at Shahidganj and in countless other places, and wherever the imperial soldiers came upon anything animate or inanimate relating to their enemies it was destroyed. Those Sikhs who were left were forced to take to the jungles and the hills in the burning heat and the terrible cold. Hungry and almost naked, sick and hunted by men and beast they still fought on. Very often their children were

born in the woods only to be butchered with their mothers by the savage Imperial soldiery With man and nature, Heaven and Earth, arrayed against them, they still continued their desperate struggle and won through The time was to come when the Moghul Empire would be no more and the Khalsa became a power in the Land, ruling practically all of Northern India and part of Afghanistan

They did not submit then and they will not submit now whether you are their enemy or their friend, whether you like it or not, you have to face the fact that the Sikhs will fight. They are brave and strong and will resist domination to the death Let not Pethick-Lawrence or any other person think they can be consigned to oblivion by a mere stroke of the pen !

RANJIT AND THE AFGHANS

Every one of India's numerous invaders came from Afghanistan. I use the word *every* after due consideration because I do not consider the British were invaders at all in the strict sense of the word and merely came to trade in the first instance. The Japanese crossing of the Assam border in 1944 could hardly be called an invasion because almost as soon as they set foot in India they started to run backwards in the great race that ended only in Tokio! Afghanistan therefore was the spring from which came wave upon wave of fresh invading hordes some to settle in Hindustan and form dynasties others merely for the loot which they took back with them to their own country. Mahmud of Ghazni came to this Country and penetrated as far as Gujrat before finally returning. Shahah ud Din conquered most of the Ganges basin as well as Rajputana while the depredations of Allah ud Din Khilji are too well known to need recapitulation. Ghoris Tamerlane and Baber they came and went as they pleased leaving a trail of rapine and slaughter behind them. Not even the Muslims who had established themselves in India appear to have had any idea of frontier defence as will be seen from the fact that Baber walked into the country without opposition not with the aim he it noted of attacking the Hindus but to overthrow another Muslim dynasty already in power. Such then was the miserable

position till the end of the eighteenth century when Maharaja Ranjit Singh, the "Lion of the Punjab", established the Khalsa as an impenetratable barrier across the path. And from being merely a barrier gradually expanded, over the Indus, past Peshawar and finally up to the gates of Kabul itself Kashmir was wrested from the Afghans, and the Sikh Armies swept westwards as far as Dera Ismail Khan

Ranjit Singh was extremely patriotic and even in his youth tried to foresee a powerful Sikh nation created from the separate Misls of the Khalsa. His religious fervour was unbounded and this, together with the high qualities of leadership displayed by him, eventually won him the first place among this race of warriors. While still a boy he distinguished himself on the field of battle both by his daring as well as a thorough understanding of the tactics of war in those days. Courageous to the last degree he nevertheless knew when discretion takes the better of valour, and consequently it has been said of him that he rarely led his forces other than to complete victory. Consistently friendly to the British it is safe to say that had he lived for ten years longer there would have been no Firozshah or eventual annexation of the Punjab. Even after his death had these in authority at Lahore followed the principle which guided his shrewd statesmanship, that is friendship with the British, there might have been an independent Sikh State in the Punjab today. British statesmen of those days wanted only the friendship of the Sikhs and had no actual break occurred the Punjab might have been another Nepal.

But that is another story

This great leader decided to employ a number of Europeans in his Army chiefly veterans from the Napoleonic Wars and of these the following are better known to history Allard Ventura who built the Phillaur Fort, Court and Avitabile The latter is chiefly famous as Governor of Jeshawar where his name remains a terror till the present day With the assistance of these generals Ranjit Singh organised the Khalsa and succeeded in making it into a really first class fighting force which later on was to carry all before it in the wars

While yet a boy Ranjit Singh had distinguished himself as a statesman and on the field of battle and was looked upto as a brave and experienced leader even before he reached the age of twenty eight. He was courageous to a degree self confident, and was in fact the man required to weld the separate *Misls* into the powerful body against the Barakzais and Sudozais His first attempt was against Kashmir but he was foiled by the treachery of his ally Fateh Khan the Barakzai Probably this more than anything else taught the Maharaja a lesson—not to trust the Afghan too far—which stood him in good stead in the remainder of the frontier wars Anyway Ranjit next moved against Attock then held by the Afghans which he captured together with the person of Shah Shuja and a very famous and expensive piece of jewellery the Koh i Nur diamond

Multan was still in the possession of Kabul with an Afghan Governor in charge and there in the year 1817 or 1818 the Maharaja entrenched his forces besieging

the garrison which, however, held out most valiantly against him. Repeated Khalsa attacks were repulsed, but eventually Ranjit's artillery supported by a furious cavalry assault, won through, and another stronghold was added to his growing realm. About this time civil war raged in the northern state and while the Afghans were too busy to give any appreciable help to their Governor in Kashmir, Azim—the Khalsa attacked. Kashmir was captured practically without a blow. Azim, however, had little intention of leaving it in the possession of the Sikhs, and he collected mighty army which marched on Ranjit Singh by way of Peshawar. It looked almost as if the newly acquired territory was to be lost before it could be consolidated, but Azim had reckoned without the man who was afterwards to become famous as the "Lion of the Punjab". With little effort he drew the Afghan Governor of Peshawar, who was incidentally Azim's own brother, into an alliance against the former Kashmir Governor, and the great army marching to attack Ranjit Singh was brokered up almost without a fight. More, the Governor of Peshawar, Sultan Mohammed, acknowledged the Maharaja's dominion over that area, and remained there as Ranjit's Governor. So did Peshawar fall into the hands of the Khalsa. But Ranjit Singh placed little faith in Sultan Mohammed as he knew that given the slightest opportunity the latter would at once throw off any allegiance he owed to the Punjab and revert to Afghan influence. Consequently the Maharaja decided to occupy the fortress with his troops and did so without a struggle.

Because of the occupation of Peshawar by the Khalsa Dost Mohammed the ruler of Afghanistan declared a jihad or religious war against the Sikhs and described himself as Commander of the Faithful. Muslims of many countries flew to serve under Dost Mohammed and it was decided that now and forever the Sikh menace would be removed. If the Afghans were unsuccessful in destroying the Sikh State altogether at least its armies should be driven back behind the Attock river where they would be less danger to the Afghan power. In addition Kashmir and Multan were to be recovered. But the Sikh fighting mood was also aroused and if there was religious fanaticism on the part of the Muslims so too were the Khalsa prepared to fight to the last for their beliefs. Assisted to some extent by an American who served under him Ranjit

used diplomacy as well as a threat of force to break the Afghan army with the ultimate possible success. When the possibility of a clash with the Sikhs became imminent nearly half the force under Dost Mohammed deserted and he had to retire without striking a blow. The jihad had failed and Ranjit was in occupation of three Afghan provinces in a stronger position than ever. Multan was forever to remain within the Punjab and even Kashmir was strongly held.

Peshawar however remained a danger point and in 1837 the Afghans attacked again this time inflicting a defeat on Ranjit's army near Jamrud. If the Punjab was ruled by a strong virile leader so also were the people of Kabul daring and courageous with little intention of

leaving their possessions in the hands of an Unbeliever. Hardy and well trained in the arts of war they were further inspired by the burning religious enthusiasm of their day, the enthusiasm which can be easily aroused in those northern people even today. Let no one think, therefore, that the "Lion of the Punjab" was fighting a cowardly or effete people; on the contrary, every strip of territory gained, had to be wrested from a government which could call on the finest Asiatic soldiers of its day, moreover soldiers who were savage and entirely ruthless. Little mercy was extended to a defeated enemy, while plunder and rapine were the order of the day. Ranjit Singh, however, was not to be beaten irrevocably even if his forces suffered defeat on one occasion. Before the Afghans had time to organise themselves for an attack on Peshawar he had pushed up reinforcements under the famous General Avitabile who was appointed Governor of the Fortress.

Unfortunately for the romance which we might weave round Avitabile and other Frenchmen under Ranjit, the Sikh State had no "historical section of the General Staff Library" from which particulars might now be gleaned. That they were romantic and able is, however, indubitable. Heroes of the Napoleonic Wars, who knows if they might not have become Marshals on a par with Soult, Massena or Ney, had not supreme tragedy overtaken their great leader. There were few soldiers of mediocre calibre under Bounaparte, and those who made their way to the East and created a name for themselves under the "Lion of the Punjab"

Khulna were witnesses of their day. Most of these exiles declared that they returned to their own country—they married and descended by legitimate and one at least is known to have used Muslim Turkish manuscripts as his zenana quarters. Available Mohan was not Maharaja Ranjit Singh for many years as Sikh metronome of Peshawar and showed that faith reposed in unsurety was well perfectly justified. Undoubtedly harsh he least its rule of the district with a rod of iron and maintained river where a weaker or less reliable man would have power fail. It is no man above using torture or hanging recover without concession since he followed the Pathan proverb arouse that iron makes little mark upon a stone—had he been of anything other than a martinet he could not have held tent the tribesmen in hand for a day.

July Peshawar was completely incorporated in the Afghan Empire but lest the term Peshawar District itself be the position misleading it should be understood that it by no means nearly represented what we understand as such today. Enclosed and he included about ten times the present day area it extended jihad almost up to the gates of Kabul and included the three Afghani Mohmand Yusufzal and Tajik country as well Multan as the Pathan tribes living to the south of the Ghilzai even Kabul. It will be seen therefore how difficult it was for any man to control such an area—probably without any doubt the most troublesome and warlike spot in the whole world. In fact anyone thoroughly conversant with present day conditions in this area will agree that it contains the propensities of a hundred Irelands rolled into one, with the bravery of the Irish added to the capacity for intrigue and treachery of the Pathan. I was present in

the area during the 1935 operations when the Mohmands cut up a Frontier Force Regiment almost to a man and have lived among the other peoples of that country where British rule has never been established—they are amongst the World's finest fighters, are absolutely lawless, and even in these days acknowledge no master but themselves. Great therefore must be the credit which goes to the man who led the Khalsa armies to victory against them, and who not alone conquered these wild, fanatical tribes, but maintained suzerainty over them till his death. Credit of course there must be for General Avitabile, but the Great Leader was Ranjit Singh and only he was capable of conceiving and executing such a project—the conquest of the Conquerors, his was the ability to complete what was so ably begun by Guru Gobind Singh, the creation of a powerful Sikh State.

That is the tradition of the warlike Khalsa—if anything better organized today than when Maharajah Ranjit Singh was a boy—to rule from Delhi to Kabul and from Kashmir to Dera Ismail Khan. That tradition would have asserted itself many times during the last century, but for one important factor—the British—and does anyone think that when the British go this great people is going to forego the patrimony which they believe they can regain by the strength of their strong right hands. They care little that blood may run in streams, whether it be theirs or those of their enemies. To a Sikh honour is more than life, and he believes that it is better to die than surrender to oblivion and

disgrace No one least of all the Muslims of the Punjab, doubts this and only a person pathetically ignorant of Sikh psychology would ever have neglected to take the Sikh point of view into consideration Had Lord Pethick Lawrence invoked the ghosts of John Nichol and Lawrence he would never have made the mistake of counting heads , because they would have told him the value of one Sikh soldier, and he would then have known that were the Khalsa the smallest community, in the world, they would still have to be considered as a force—a powerful force which will steep India in misery and bloodshed unless the rights of the community are maintained

LOYALTY IN THE INDIAN MUTINY

Indian Nationalists may consider loyalty to the British Government, now or in the past, a doubtful attribute but we ourselves—the British people, should have a proper regard for those persons who have stood by us during the vicissitudes of riot and mutiny in this Country. When in the month of May 1857, Mohammedan and Hindu Sepoys in the Hindustani armies turned on their officers and massacred them the Sikhs, in and out of the services, stood loyal to a man. More, in a number of cases they endured starvation and misery during those terrible days, and finally gave their lives by the sides of their British comrades, rather than surrender or go over to the mutineers. Fighting against hordes of well-armed enemies, very often hungry and always outnumbered they covered themselves with glory. Then as in the days of Aurangzeb they scorned to surrender to larger numbers, and with their backs to the wall, the Khalsa fought and died as men. All through the miserable summer of 1857 the Sikhs fought doggedly wherever they were—before Delhi, at Allahabad, Cawnpore and Lucknow, they gave of their best and that was by far the best to be obtained anywhere, with the result we all know. When on September 14th the Kashmir gate was blown in, the first in the breach were the gallant soldiers of the Khalsa. They were driven back in a number of places with fearful loss, always to attack again and again till they were finally

successful. Credit too must go to the Englishmen and the Pathans with Kamal Khan but nowhere was it possible to equal the fierce gallantry and elan of the Sikh Cavalry which was irresistible. Skinner's Horse and the other mounted units raised during those critical days swept through Delhi like wildfire till the cry 'Sat Sri Akal' rang from one end of the city to the other. For seven days the strongly entrenched mutineers opposed them but their dauntless attacks pushed forward with an entire disregard for personal safety won the day and on the 21st September 1857 the spirit of the mutineers went down before the gallantry of the attackers though these latter were far inferior in numbers to them. They surrendered the Moghul King and fled an indisciplined rabble towards Oudh. It was here again that the Sikhs were brought into action and pursuit organized consisted mainly of those cavalry regiments from the Punjab. These went on to Agra and finally joined Sir Colin Campbell's relieving force at Cawnpore distinguishing themselves further at that spot.

When the mutiny broke out at Allahabad there were no British troops and all the Hindustanis followed the example of their comrades at Meerut and elsewhere. They murdered their British Officers as well as those women and children they could get hold of and then marched to capture the Fort. Only one thing saved the day—the presence of a regiment of Sikhs. Their prompt action led by Major Brasyer took the mutineers by surprise and though outnumbered six to one they seized the Fort before the Hindustanis could establish themse-

lives. Then troubles were not over, however, as the enemy immediately recovered and concentrated attack after attack on the defences. There was little food, though mercifully water was plentiful, otherwise there must have been many deaths in the terrible heat. As it was the little garrison suffered many losses and were hard put to hold out in the face of repeated attacks by a superior force. For five days the garrison kept up a gallant defence till relieved by Neill with a British Force.

The most conspicuous example of sheer gallantry and loyalty on the part of Sikhs was at Arrah, where there were only *fifty* of them together with fifteen Europeans, mostly civilians. There was no fort or line of entrenchments, no earthworks behind which to take shelter so this gallant little band took refuge in an ordinary dwelling house, and decided to conduct their defence. Theoretically they should have been overwhelmed within a few hours, and one determined attack would have overrun the whole party. Such, however, was not the case and they held out for many weeks inflicting serious casualties on the enemy who surrounded them. It has been estimated that not less than ten thousand mutineers sat down to besiege the improvised fort, but the Sikhs conducted such a brilliant defence that they failed to take it. Information reached other stations and two efforts were made to relieve them, but both were unsuccessful, and the relieving force was in each instance driven back with loss to Dinapore from where they had come. Finally, however, Colonel Eyre, who was bringing artillery up the river, succeeded in

reaching these brave defenders who though sorely depleted in number had held off an army of two hundred to one for many weeks. After this they joined the relieving force to drive off the besiegers on whom they succeeded in inflicting serious losses.

Patila Faridknt and many other Cis Sutlej princes were loyal during the mutiny and rendered invaluable help to the British. Unlike the rulers of States in Oudh and Rajputana who stood by and waited to see which way the wind would blow they threw in their lot immediately with the weaker power—for weaker the British undoubtedly were at that time and scorned to accept a passive role.

During the advance towards Cawnpore from Allahabad on July 12 Havelock had about two thousand men with him of which six hundred were Indians. Of these again five hundred and fifty were Sikhs and their successful attack in the comparatively minor battle at Fatehpur cleared thousands of the mutineers. It was this force which eventually liberated Cawnpore and finally pushed on towards Lucknow. They were the only troops who could be relied upon apart from the English soldiers and their value as fighting men was too well known to be doubted. If John Lawrence had permitted the raising of Sikh levies at an earlier date in the Mutiny the situation would have been brought under control even sooner than it was. However whichever way you look at it the conduct of the Sikhs throughout the mutiny was exceptional and we owe them a very great debt of gratitude indeed. Had it not been for their

loyalty and timely assistance the "Banner of England" might indeed have been trampled in the dust everywhere, and anarchy would have reigned in the land. Thousands of British men and women who were saved would have otherwise lost their lives and in fact India would have been lost to Britain entirely. The immense cost in men and money which would have been necessary to regain it can easily be gauged—if the country could have been regained at all.

Many times in different countries one has heard the taunt that we British have little use for a friend once he has served his purpose, and reluctantly one must admit that, with or without reason, many people think that of us. Now it seems to me that such a reputation is best lived down, and that we should not give further grounds to people to think this degrading thing of us. Furthermore, as far as the Sikhs are concerned I do not think they have finished their usefulness to us, and even if we are prepared to forget the thousands who have laid down their lives in our service, we should remember that some time, may be in the not-too-distant future we shall have need for at least one friend in India. If we do not forget the Khalsa now, may be they will not forget us then.

UNPARALLELED MILITARY RECORD

During the years 1939 to the Sikh community provided two hundred thousand men for service in the Armed Forces and in World War I their record was equally outstanding. So it has been from the time when Sikhs were originally formed into regiments for service in the Punjab and elsewhere many decades ago. A complete survey of their record would take not one volume but twenty and so for the information of those who are unfamiliar with such data three extracts taken from Sikh Regimental histories are given below —

A

List of Casualties (killed and died of wounds) of
a Sikh Regiment from 1848 to 1918

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Naik	Suba Singh	19 9 48	Bassa
Sepoy	Malah Singh		Bassa
Jamadar	Ram kishen Singh	16 1 49	Akrot
Naik	Bur Singh		Akrot
Sepoy	Man Singh		
Sepoy	Kan Singh		
Sepoy	Badan Singh		
Naik	Ram Singh		
Sepoy	Gulab Singh		
Sepoy	Kharak Singh		
Sepoy	Kanhaya Singh		

<i>Rank</i>	<i>Name</i>	<i>Date.</i>	<i>Place.</i>
Jamadar	Maitab Singh	31-8-54	Shah Musa Khel, Mohmand Country
Sepoy	Panjab Singh	"	"
Sepoy	Karam Singh	"	"
Sepoy	Devī Singh	"	"
Sepoy	Khazan Singh	"	"
Sepoy	Sujjan Singh	"	"
Sepoy	Charat Singh	"	"
Havildar	Bindha Singh	"	"
Havildar	Nand Singh	31-3-59	Jerwah. (<i>Indian Mutiny</i>)
Havildar	Shankar Singh	"	"
Sepoy	Utcher Singh	"	"
Sepoy	Bassa Singh	"	"
Sepoy	Kaleh Singh	"	"
Subedar	Babut Singh	"	"
Havildar	Gurdit Singh	"	"
Havildar	Suba Singh	"	"
Havildar	Bhan Singh	"	"
Havildar	Issur Singh	"	"
Sepoy	Jawala Singh	"	"
Sepoy	Bhagwan Singh	31-3-59	Jerwah
Sepoy	Alah Singh	"	"
Sepoy	Najah Singh	"	"
Sepoy	Jaimal Singh	"	"
Sepoy	Kira Singh	"	"
Sepoy	Jiwan Singh	"	"
Sepoy	Suchet Singh	"	"
Sepoy	Zorawai Singh	"	"

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Sepoy	Blagat Singh		
Sepoy	Attar Singh		
Sepoy	Hukam Singh		
Sepoy	Dhanna Singh		
Sepoy	Budh Singh		
Sepoy	Kartar Singh		
Sepoy	Hari Singh		
Sepoy	Nidhan Singh	~ 2 1872	Zam Pass (Wazir)
Sepoy	Dial Singh		
Sepoy	Jawand Singh		
Sepoy	Bhagwan Singh		
Sepoy	Hakim Singh	3 8 1877	Kachunai Pass
Sepoy	Huta Singh		
Sepoy	Kala Singh		
Naik	Prem Singh	1 12 77	Jammu
Sepoy	Mangal Singh	9 11 77	Parah
Sepoy	Fateh Singh	10 11 77	Parah
Sepoy	Nikka Singh	13 11 77	Near Parah
Sepoy	Ram Singh		Parah
Sepoy	Curmukh Singh	16 1 78	Attacks on Zira heights
Sepoy	Jaimal Singh		Narobulla Pass
Naik	Allah Singh	8 5 1881	Mahsud Waziri Expedition
Sepoy	Uttam Singh		
Havildar	Narain Singh		
Naik	Dalip Singh		
Sepoy	Ganda Singh		
Sepoy	Attar Singh		

<i>Rank.</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Sepoy	Prem Singh	,,	,,
Sepoy	Sunder Singh	,,	,,
Sepoy	Gulab Singh	,,	,,
Sepoy	Hardit Singh	,,	,,
Sepoy	Rur Singh	,,	,,
Sepoy	Sunder Singh	,,	,,
Sepoy	Harnam Singh	4-5-1881	,,
Sepoy	Kishen Singh	15-1 91	Waziristan.
Sepoy	Sher Singh	2-1-1895	,,
Sepoy	Sarūp Singh	21-12-94	,,
Sepoy	Malah Singh	2-1-1895	,,
Sepoy	Sunder Singh	10-6-1897	Tochi valley.
L/Naik	Attar Singh	,,	,,
Sepov	Bishen Singh	,,	,,
L/Naik	Kesar Singh	,,	,,
L/Naik	Achar Singh	,,	,,
L/Naik	Sawan Singh	,,	,,
Sepoy	Sant Singh	,,	,,
Sepoy	Sawan Singh	,,	,,
Sepoy	Bisa Singh	10-6-1897	Tochi Valley
Sepoy	Sukha Singh	,,	,,
Sepoy	Lal Singh	,,	,,
Sepoy	Hazura Singh	,,	,,
Sepoy	Bir Singh	,,	,,
Naik	Ganda Singh	,,	,,
L/Naik	Karam Singh	,,	,,
Sepoy	Ganesha Singh	,,	,,
Sepoy	Sahib Singh	,,	,,
Sepoy	Prem Singh	,,	,,

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Sepoy	Danda Singh		
Havildar	Gurmukh Singh		
Sepoy	Tubli Singh		
Sepoy	Bissnwa Singh	23 7 1899	
Sepoy	Bur Singh	1 7 1899	
Sepoy	Chur Singh	23 7 1899	
Sub Major	Hira Singh	5-8 1900	China Pui Tsang
L/Naik	Gopi Singh		
Sepoy	Hinkim Singh		
Sepoy	Raja Singh	6 8 1900	China Yang Tsun
Sepoy	Dinram Singh		
Sepoy	Indar Singh		
Sepoy	Ram Singh		
Sepoy	Sundar Singh		
Sepoy	Guln Singh		
Sepoy	Gajjan Singh		
Sepoy	Sher Singh		
Sepoy	Bir Singh		
Sepoy	Kesar Singh		
Sepoy	Sher Singh		
Sepoy	Narayan Singh	14 8 1900	Pekin
Sepoy	Hazara Singh	23 8 1915	Mesopotamia
Sepoy	Sunder Singh	31 3 1915	Egypt
Sepoy	Mela Singh	1 6 1915	Egypt
Sepoy	Batan Singh	6 1 1916	Mesopotamia
Havildar	Mangal Singh		Sheikh Saad
Havildar	Gurdit Singh		
Beservist	Jiwan Singh		
Sepoy	Fauj Singh		

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place.</i>
Sepoy	Ishei Singh	"	"
Havildar	Saudagar Singh	7-1-1916	"
Sepoy	Sher Singh	"	"
Sepoy	Natha Singh	"	"
Reservist	Dalel Singh	"	"
Sepoy	Kharak Singh	"	"
Sepoy	Dharam Singh	"	"
Sepoy	Hira Singh	"	"
Naik	Ram Singh	"	"
Sepoy	Kishen Singh	"	"
Sepoy	Sajjan Singh	"	"
Sepoy	Harnam Singh	"	"
Sepoy	Mula Singh	"	"
Sepoy	Waryam Singh	"	"
Sepoy	Bishen Singh	9-1-1916	"
Sepoy	Bhan Singh	23-1-1916	Bombay. (Died of wounds)
Sepoy	Keher Singh	22-1 1916	Mesopotamia
Sepoy	Chanan Singh-	27-1-1916	Knandwa.
Naik	Sewa Singh	13-1 1916	Wadi.
Sepoy	Udham Singh	"	"
Sepoy	Shiv Singh	"	"
Sepoy	Kazan Singh	"	"
Sepoy	Sher Singh	"	"
Sepoy	Jai Singh	"	"
Sepoy	Milkha Singh	26-1-1916	Mesopotamia
Sepoy	Bhagat Singh	3-2-1916	"
Havildar	Udham Singh	"	"
Havildar	Mihan Singh	"	"

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Sepoy	Ichinan Singh		
Sepoy	Ullam Singh		
Sepoy	Bhan Singh		
Sepoy	Keker Singh		
Sepoy	Kapur Singh	23 2 1916	Bombay (Died of wounds)
Sepoy	Manzil Singh	26 2 1916	Mesopotamia
Sepoy	Santa Singh	1 8 1916	Hannah
Sepoy	Mohr Singh	26 3 1916	
Sepoy	Milka Singh	11 2 1916	
Sepoy	Labh Singh	20 2 1916	
Sepoy	Ghasita Singh		
Sepoy	Jaimal Singh	8 2 1916	
Sepoy	Dula Singh	26 2 1916	
Subedar	Khushal Singh		
Jamadar	Ganda Singh		
Headlar	Gaunda Singh		
Sepoy	Surayan Singh		
Sepoy	Ujagar Singh		
Sepoy	Saudagar Singh		
Sepoy	Kala Singh		
Sepoy	Amar Singh		
Sepoy	Jiwan Singh		
Sepoy	Santa Singh		
Sepoy	Mota Singh		
Sepoy	Puran Singh		
Sepoy	Bal Singh		
Sepoy	Kala Singh	8 3 1916	Dujaila
Sepoy	Harnam Singh		

<i>Rank</i>	<i>Name</i>	<i>Date.</i>	<i>Place.</i>
Sepoy	Attai Singh	,,	Mesopotamia.
Sepoy	Arjan Sidgh	,	,,
Receivist	Munshi Singh	22 3-1916	,,
Sepoy	Mangal Singh	4-4-1916	,
Sepoy	Shanker Singh	7-4-1916	,,
Sepoy	Chet Singh	,,	,,
Sepoy	Bhagwan Singh	,,	,,
Sepoy	Bachitter Singh	10-4-1916	,,
Sepoy	Thakur Singh	7-4-1916	,
Subedar	Bhagwan Singh	6-4-1916	Sunnariyat
Tamadar	Jaga Singh	,,	,,
Naik	Mangal Singh	,,	,,
Naik	Khushmir Singh	,,	,,
Naik	Khazan Singh	,,	,,
Sepoy	Harn Singh	,,	,,
Sepoy	Shan Singh	,,	,,
Sepoy	Surat Singh	,,	,,
Sepoy	Lal Singh	,	,,
Sepoy	Bishen Singh	,,	,,
Sepoy	Maghar Singh	,,	,,
Sepoy	Sunder Singh	,,	,,
Sepoy	Battan Singh	,,	,,
Sepoy	Wadhawa Singh	,,	,,
Sepoy	Mohi Singh	,,	,,
Sepoy	Dharam Singh	,,	,,
Sepoy	Pal Singh	,,	,,
Sepoy	Sant Singh		,,
Sepoy	Sunder Singh	,,	,,
Sepoy	Bisawa Singh	,,	,,

<i>Rank</i>	<i>Name</i>	<i>Date</i>	<i>Place</i>
Sepoy	Prem Singh		
Sepoy	Natha Singh		
Sepoy	Munsha Singh		
Sepoy	Bhagat Singh		
Sepoy	Rattan Singh		
Sepoy	Karam Singh	7 4 1916	
Sepoy	Lal Singh	5 5 1916	Bombay (Died of wounds)
Sepoy	Dalip Singh	12 5 1916	
Subedar	Gurdit Singh	15 5 1916	Lucknow
Sepoy	Kheer Singh	22 4 1916	Mesopotamia
Sepoy	Phuman Singh		
Sepoy	Mehar Singh		
Naik	Santa Singh	25 4 1916	
Sepoy	Sunder Singh	28 6 1916	
Sepoy	Waryam Singh	26 7 1916	
Sepoy	Mangal Singh	27 7 1916	
Sepoy	Puran Singh	4 8 1916	
Naik	Thakur Singh	1 8 1916	
Sepoy	Atma Singh	17 8 1916	
Sepoy	Isher Singh	6 4 1916	
Sepoy	Rur Singh		
Sepoy	Didar Singh	2 11 16	Mesopotamia
Sepoy	Bhuri Singh	25 10 16	
Sepoy	Kauri Singh		
Naik	Nand Singh	6 4 16	
Sepoy	Santa Singh		
Sepoy	Shcr Singh		
Sepoy	Chur Singh		

<i>Rank.</i>	<i>Name</i>	<i>Date</i>	<i>Place.</i>
Havildar	Hazara Singh	,,	,
Sepoy	Lachman Singh	30-11-16	,
Sepoy	Munshi Singh	25-12-16	,,
Sepoy	Dharta	28-1-17	,,
Sepoy	Ganga Singh	8-1-17	,,
Sepoy	Lachman Singh	30-1-17	,,
Sepoy	Labh Singh	17-2-17	,,
Sepoy	Kala Singh	22-2-17	,,
Sepoy	Gainda Singh	,,	,,
Sepoy	Udham Singh	,,	,,
Sepoy	Sohnu Singh	,,	,,
Sepoy	Puran Singh	,,	,,
Sepoy	Prein Singh	,,	,,
Sepoy	Fauja Singh	,,	,,
Sepoy	Ralla Singh	,,	,,
Sepoy	Kishen Singh	,	,,
Sepoy	Amar Singh	,,	,,
Sepoy	Kupa Singh	,	,,
Sepoy	Babu Singh	,,	,
Sepoy	Harnam Singh	23-2-17	,
Sepoy	Dharam Singh	24-2-17	,
Havildar	Ram Singh	13-3-17	,
Sepoy	Harj Singh	14-3-17	,,
Sepoy	Buta Singh	9-3-17	,
Sepoy	Rakha Singh	,,	,,
Sepoy	Isher Singh	,,	,,
Sepoy	Ganesh Singh	21-3-1917	,,
Sepoy	Kcher Singh	,,	,,
Sepoy	Hazara Singh	10-4-17	,,

SIKH V C O's

Details taken from History of the 1st Sikh Infantry
 Moocesan Press Leger As this concerns Sikhs only
 names of British Officers and persons of other communi-
 ties have been omitted

That is the record of men who gave their lives in
 one battalion and the same story has been repeated in
 numerous other instances The following is a list of
 campaigns in which in another regiment took place in
 fifty years we may be sure a corresponding number of
 casualties —

B

Kohat Pass Afridis	1850
Mohmands	1851
Miranza	1851
Umarza Waziris	1852
Hassanzais	1852/53
Ranizais	1852
Utman Khels	1852
Bori Afridis	1853
Hindustani fanatics at Kotla	1853
Shiranis	1853
Kasranis	1853
Miehm Mohmands	1854
Akri Khels	1855
Rabbia Khel Orakzais	1855
Miranza	1855

Miranzai and Kurram	1856
Bozdārs	1857
Nāringi	.. 1857
Indian Mutiny	.. 1857/58
(Including siege and capture of Delhi, Relief and Capture of Lucknow, and numerous other engagements and operations)	
Khuchi Khel and Hindustani Fanatics.	. 1858
Kabul Khel Waziris	. 1859
Mahsud Waziris	.. 1860
Umbeyla Campaign	. 1863
Mohmands near Shabkadar	. 1864
Black Mountain Tribes	. 1868
Bizoti Orakzais at Ublan Pass	... 1868/69
Dawar Valley	. 1872
Jowaki Afridis	. 1877/78
Ramizai, Iskakot	. 1878
Utman Khel	1878
Afghan War	. 1878/81
(Including Ali Masjid, defence of residency at Kabul, defence of Sherpur, Kabul, Chaiasiah, march from Kabul to Kandahar, Kandahar and other engagements and operations)	
Mahsud Waziris	. 1879/81
Takht-i-Sulciman	1884
Zhob Valley	. 1884
Black Mountain tribes	. 1888
Black Mountain Tribes	1890/91/92
Miranzai, 1st and 2nd	1891
Gilgit	.. 1891/92

PATIALA STATE

The tale of Sidhu first true member of the Jat family to which the Maharaja of Patiala belongs bears some similarity to that of Moses the story of whose sojourn in the bulrushes we all know Sidhu's father who was in reality a Rajput first married a girl of his own tribe who however did not bear him any children and consequently he took to wife a Jitni daughter of one Basir of Neh. No action could have been so disgraceful in the eye of his Rajput kinsmen as this but their reactions have however little bearing on the subsequent course of affairs. The second wife certainly succeeded where the Rajputni had failed and a son was born later to be known as Sidhu. However due to the duplicity of a midwife who had been bribed by the first wife who was naturally jealous of Sidhu's mother a girl was substituted for the male child and within a day of being born the male baby was thrown into a dry watercourse in the jungle to die. But he was not to die as will be seen. A childless man who was passing by saw the infant and took it home to adopt it as his own. This might very well have been the end of the story but for the fact that the midwife comes into the scene again this time through divulging her part in the transaction. By means so well known in the good old days the Rajputni was persuaded to admit her share of the guilt and when the father became aware of the fact that

he had been cheated, a search was instituted for the missing baby. The matter appears to have taken a long time, but eventually Sidhu was recovered and returned to his Father. It is from this individual that the present Patiala Ruler is descended. Whether any reliance can be placed on a tradition based on happenings which occurred before Baber came to India, is another matter.

Sidhu, who according to Rajput custom, took the caste of his mother, appears to have four sons, and these in turn of course had many descendants but for obvious reasons it is not possible to trace their fortunes, this would fill not one volume, but many. For the purposes of this work therefore I propose to pass over the centuries of Moghul Rule, as well as the days when Maharaja Ranjit Singh controlled the whole of Northern India, and take up the tale of Patiala State in the year 1860, after the last embers of mutiny had disappeared from the Country. In January of that year Lord Canning, the Viceroy of India, held a durbar at Ambala in which he addressed the Maharaja of Patiala as follows —

“It is very agreeable to me to have this opportunity of thanking you, personally and in public, for the valuable services you have rendered to the State. I esteem them, not more for the effective aid they gave to the Forces of the Government, than for the promptness with which they were offered, and for the example of hearty and unhesitating loyalty which you thereby set before the Queen’s subjects in Upper India from the very beginning of the strife

I need not recount these services they are well

known to everyone here present and the history of them is recorded in the history of the operations by which the British troops sustained and asserted the power of England in this part of Her Majesty's dominions. *There is no fear therefore of their being forgotten* (The underlining is mine—Author)

But I desire to assure you before this Durbar of the satisfaction which the Queen's Government has in augmenting your honour and possessions and of the wish which it entertains that these may long remain under the rule of descendants of your own—brave and loyal as yourself

I have directed that a grant be prepared confirming your title to these possessions and to all the privileges attached to them. I have also directed that it be recorded that if unhappily lived heirs should fail you your adoption of a successor from the ancient Phulkian of which your family forms a part will be recognised and respected

The following Sanad was issued by the Viceroy to the Maharaja on May 5th 1860 and is interesting in that it discloses the privileges and responsibilities of the State Ruler as well as the extent of his territories —

Since the establishment of British authority in India His Highness the present Maharaja of Patiala and his predecessors have always been steady in their allegiance. They have frequently received rewards for their fidelity in the accession of fresh honours dignity and territory. More recently His Highness the present Ruler of Patiala has surpassed

the former achievements of his race, by the constancy and courage he evinced during the mutiny of 1857-58. In memory of his unswerving and conspicuous loyalty, His Excellency the Viceroy and Governor General of India has conferred additional honours and territory upon the Maharaja for himself and his heirs for ever, and has graciously acceded to His Highness's desire to receive a Sanad or grant under the hand and seal of the Viceroy, guaranteeing to the Maharaja the free and unreserved possession of his ancient territories, as well as those tracts bestowed on His Highness and his predecessors at various times by the British Government. It is accordingly ordained as follows —

Clause I.—His Highness the Maharaja and his heirs for ever will exercise full sovereignty over his ancestral and acquired domains according to the annexed list. All the rights, privileges and prerogatives which His Highness enjoys in his hereditary territories, he will equally enjoy in his acquired territories. All feudatories and dependents of every degree will be bound to render obedience to him throughout his dominions.

Clause II—Except, as provided in Clause III the British Government will never demand from His Highness or any of his successors, or from any of his feudatories, relations, or dependents, any tribute on account of revenue service, or on any other plea.

Clause III.—The British Government cordially desires to see the noble house of Patiala perpetuated, and in this spirit confers upon His Highness and his

heirs for ever whenever male issue may fail the right of adopting a successor from among the descendants of the Phulkinn family. If however at any time any Maharaja of Patiala should die without male issue and without adopting a successor it will still be open to the Rajas of Nabha and Jind in concert with the Commissioner or Political Agent of the British Government to select a successor from among the Phulkinn family but in that case a *na-arana* or fine equal to one third of the gross annual revenue of the Patiala State shall be paid to the British Government.

Clause IV—In 1847 the British Government empowered the Maharaja to inflict capital punishment after reference to the Commissioner. It now removes the restriction imposed by this reference and invests His Highness with absolute powers of life and death over his own subjects. With regard to British subjects committing crime and apprehended in his territory the Maharaja will be guided by the Rules contained in the De patch of the Home^{our} Court of Directors to the Madras Govern^{ment} No 8 dated 1st June 1880. The Mah^{araja} will exert himself to execute justice and to promote the welfare and happiness of his people. He of^{araja} will prohibit *Sati* Slavery and Female^{en} *st* e engages to throughout his territories and to p^{ly} re^e Infanticide^{de} utmost rigor those who are found in ofst punish with th^{ty} of any these crimes.

Clause V.—The Maharaja will never fail in his loyalty and devotion to the sovereign of Great Britain

Clause VI —If any force hostile to the British Government should appear in this neighbourhood, the Maharaja will co-operate with the British Government and oppose the enemy. He will exert himself to the utmost of his resources in providing carriage and supplies for the British troops, according to requisitions he may receive

Clause VII —The British Government will not receive any complaints from any of the subjects of the Maharaja, whether Mafidars, Jagirdars, relatives, dependents, servants or other classes

Clause VIII —The British Government will respect the household and family arrangements of the Maharaja, and abstain from any interference therein.

Clause IX —His Highness the Maharaja will, as heretofore, furnish, at current rates, through the agency of his own officers, the necessary materials required for the construction of railroads, railway stations, and imperial roads and bridges. He will also freely give the land required for the construction of rail-roads and imperial lines of road

Clause X —The Maharaja and his successors, etc, will always pursue the same course of fidelity and devotion to the British Government, and the Government will always be ready to uphold the honour and dignity of the Maharaja and his house

Schedule of Territories Belonging to the Maharaja of Patiala

Incestral — Parganah Latiala Khas and Sanour Haqas Murdanpur Ghanour Ranhanzra Amargarh Chinarthal Sonam Rajpura Amargarh or Barnala Sheerpur Bhikhi Banur Bhawanigarh urf Doda Bolia Sardulgarh urf Dodhal Akalgarh or Manak Karmgarh or Kulhanuni Dirha Bangarh or Narwana Binjor Govindgarh or Bhattinda Ramgarh or Ghurum Sahibgarh or Pael Fatchgarh or Sirhind Alamgarh or Nandpur Kalour

Acquired Territories — Haqa Unralahi the hill district of Bughal the hill district of Keonthal, Haqa Chamkorian Parganahs Bassni Mulk Hydar Lateh Jhungeri Muhla and Narnoul

List of feudatories — Sikhs of Lunda Lohari, Bhet Kot Gunar Chakia Rara Kotilo Bulara Bulari Buladi Bhai Bir Singh Rampur Kot Duna The Jagirdars of Bhadour and Jiundan

The Jagirdars of Khumanun Tullakour Dhanouri and Lukhnour are at present under the jurisdiction for life of the Maharaja of Patiala, but paying commutation tax in lieu of service to the British Government

Haqa Bhai Rupa shared with Nabha and Jind

So eighty six years ago did Britain express its gratitude to the Prince of Patiala who probably to a greater degree than any other Indian ruler rendered valuable assistance during the dreadful days of 1857 and 1858 Powers and privileges conferred by the

Governor General of India then remain unaltered to the present day, and territories ruled by the Maharaja are, with few exceptions, the same as those in which he was confirmed under the authority of the Sanad. No rewards or honours awarded could however erase from our memories the loyalty and gallantry of a Prince who stood by us in the times when it seemed as if indeed the days of British rule in India were over for ever when it seemed as if every British man, woman and child remaining in the Country was likely to suffer the same fate as those at Meerut, Cawnpore and elsewhere. "There is no fear, therefore, of their being forgotten." So runs the promise of the King's Representative, and so indeed the ordinary Britisher does not forget even today. Is it not an irony of fate that the elected representatives of the British People seem in danger of doing so? That not merely in danger of forgetting centuries of devotion and unswerving loyalty, they are helping to undermine the very foundations on which these gallant Princes and people have based their existence?

No one except God and possibly the members of the Cabinet Mission, is quite sure what is going to happen to Princes in the India of the future; but it is easy to guess that their position will be altered considerably. Britain, so it is said, has no intention of surrendering supremacy to anyone either now or in the future. I wonder, though, what she proposes to do if the rulers of Pakistan desire to enforce supremacy on a Sikh State

fighting the Bhattis and not loggerheads with the Rajas of Lahore and Amritsar we find them even at war with their relations of Patiala who incidentally won a signal victory over them. When not at war with someone else the fathers fought the son or vice versa and when even this was not possible brothers developed a quarrel amongst themselves. It does not seem as if they even knew when they were beaten or that any enemy was too strong to oppose and in 1808 we find Maharaja Ranjit Singh himself attacking Faridkot. That his victory was a walk over was of course to be expected but the mere fact of his receiving any opposition at all from this small State illustrates how little it mattered whether the enemy was fifty strong or fifty thousand—the Brars fought him just the same.

One point is worthy of note and shows on the other hand that Faridkot was capable of consistent and unswerving loyalty. The love which the Sikhs bore for Guru Gobind Singh is too well known to be doubted and history shows how easily that combined with their intense patriotism could easily be translated into violent and fanatic action. Yet when the holy Guru approached the Ruler in 1704 and asked for help against the Mohammedans it was refused on the grounds of loyalty to Imperial Delhi. The message contained in the following couplet is attributed to Guru Gobind Singh at the time — *Na zarrah daren rah khatra tarast Hamah Qaum i Burar hukam i marast*. Which translated would mean that there was little fear for the Chief as the whole tribe would support the Guru.

lit under his command. Be that as it may, Faridkot would not then join in a rising against the Muslims

Maharaja Ranjit Singh was compelled by the British to restore his conquests on the left side of the River Sutlej but he appears to have done everything possible to avoid the surrender of Faridkot. The reason is not clear because there is no evidence to show that it possessed other than a purely tactical value. Diwan Mokam Chand, Ranjit's Chief Minister who hated the British would willingly have gone to war rather than surrender Faridkot, but the Maharaja eventually decided on compliance with their request, and Faridkot was evacuated.

During the mutiny of 1857, Raja Wazir Singh, the Ruler, rendered exceptional service to the British, and apprehended many deserters whom he handed over. He also placed himself, together with a considerable body of troops under their orders, and records show that the Faridkot Force served with distinction under General Van Cortlandt.

In the year 1862 the Raja of Faridkot was rewarded with a Sanad and the right of adoption was granted to him, he was confirmed in the possession of his territories, and promised that as long as he fulfilled the terms of treaties, etc. with Britain nothing *should ever disturb him*. That he seems in danger of being *disturbed now* will be seen later !

The present Raja holds active commissioned rank in the British Army, and his forces have distinguished themselves in both the first and second World Wars

They have gained many awards for gallantry in all theatres of operations where they have taken part. Further in addition to the State regiments officered entirely by Indians from State territory recruits from this area have flocked in large numbers to serve in the Indian Army where they have distinguished themselves. Taking into consideration the comparatively small area ruled by the Raja it has done very well indeed.

Unfortunately an agitation has recently been started in Laridkot which has the sympathy if not the active help of Pandit Jawaharlal Nehru. Starting on account of comparatively childish quarrel over the unfolding of a flag it has developed into fairly large proportions and at least one person has met his death as a result. Whether the demands of those who wished to unfurl the flag were unreasonable or whether the local State authorities became unnecessarily worried over what was after all likely to have no serious consequences to anybody the fact remains that the matter has been allowed to assume an importance entirely out of proportion to its worth. More it is interfering with the Raja's arrangements for the collection of grain which is being sent to southern India where a serious shortage exists. When the question of saving many people from famine is under consideration the waving of flags should be at best a secondary consideration. No matter how hard you wave the Congress Flag or any other it will not fill the empty stomachs of poor starving people in far off Bengal or Mysore—though it may result to some extent in a waste of cloth and energy! I am one of those who believe

NABHA STATE

Relations between the Political Department and certain members of the Nabha House are perhaps not as good as could be wished for in these days and much has been said regarding the detention of a Nabha prince as a prisoner in the Punjab Mental Hospital Lahore. Though in the normal way politicians appear to have little sympathy for Princes or their problems this is a case in which they have seen fit to interfere because presumably it seemed a good way of striking at the British Government. The less said however the better.

Correctly speaking the Nabha Branch of the 'phulkian family is the senior while that of Patiala is junior due to a variety of reasons mainly gallantry in the field and the ability on the part of rulers of Patiala to grasp the real essentials of political situations as they arose. Nabha now occupies very much of a second place to the other State. The ruler of Nabha Raja Jaswant Singh was not so keen on making friends with the British as were the other Cis Sutlej Chiefs in the beginning of the nineteenth century but eventually appears to have done so and maintained a fairly consistent record of loyalty afterwards. When Maharaja Ranjit Singh attempted the conquest of those territories beyond the Sutlej Jaswant Singh was his close ally throughout but at last seems to have realised with others that Ranjit's friendship was often in itself a dangerous thing in so much as it

could only hope at best to be a petty feudatory of the great man. Ranjit wished to be complete Lord and master from Delhi to Kabul, and so there was no place for the freedom-loving cis-Sutlej princes in such an administration. Then, as today, to them absolute freedom from outside interference was almost a fetish, then as today, they were always prepared to fight for it. This may have accounted for the fact that the Raja soon turned to the British Government as an ally.

A time was to come, however, when the Nabha Ruler, then Raja Devinder Singh, was to waver in his loyalty to Britain, and this when we suffered such a ghastly defeat, involving the destruction of a whole Army, at Kabul. That he did not turn against us actively was a credit to his good sense and the sounder judgments which prevailed at his darbar. It has ever been so. Whenever British Arms suffer a defeat there will be many persons who think that the English have ceased to be a power in the World, and that it is time to look for new friends. The most recent example of this is to be found after Britain suffered such a decisive defeat at Singapore. Those in the East who were loyal to us after such a great blow to British prestige deserve indeed to be called friends, because all our enemies and those who had served us for their own purposes only were certain that we were finished. It would be as well for such persons ever to remember that Britain does not always win battles, but she rarely loses a war! Unlike races of a more temperamental type the British people do not know when they are beaten—and even if they do they say it doesn't matter

any way and they fight on just the same. During the time of Maharaja Ranjit Singh the Nabha Raja remained on the side of the British profiting by the wise example of his great relation but after the death of the latter Nabha seems to have been disposed to joining the Lahore confederacy. At this point it is necessary to express a feeling about the general attitude of Sikh Chiefs towards British supremacy. Frankly it bored them because of its establishment of security for the weak against the strong. Someone in a letter to the Governor General of those days expressed this as follows: The Lion and Lamb might through the benevolence of the British Government drink out of the same vessel but this state of affairs was only agreeable to the Lamb. Warlike chiefs desired only war when they could obtain profit from preying on the weak. This interesting philosophy was expressed similarly by an European Condottiere once upon meeting a Franciscan Brother on the road. The latter gave the conventional wish Peace be on you and to his surprise received the reply And may you lose your alms! The Brother was justly incensed and asked why his good wishes should have had such a churlish reply whereupon the Soldier of Fortune told him that in fact Peace meant to him the loss of his livelihood and consequently was as undesirable as the loss of alms to the other. Such an attitude might well have expressed the feeling of Raja Devinder Singh who after all stood to gain little in peace but in a warlike alliance with Lahore might acquire additional territory. An alliance with Lahore did not however materialise and we find that